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“society”; everything is ascribed to its influence. And Mr. Webb has our sympathy in his stand for the rights of “individual” religion, though we may not sympathise with his demand for the personality of God or with his demand for individual immortality. But his statement that “for sociologists religion, because it is a ‘collective representation,’ misrepresents the world” is quite unfair to the author in question. According to Durkheim (in the conclusion to his “Elementary Forms of the Religious Life”) science is no more “individual” than religion. Its faith does not differ essentially from religious faith (p. 458, English trans.). “In all social life, in fact, science rests upon opinion.” The function of religion is to help us to live and act, the believer is *stronger* than the unbeliever. The view of both religion and science is pragmatic. We wish that Mr. Webb had attacked on this issue. Whoever wishes to understand just what the issue is should read Mr. Webb’s last two chapters, then M. Durkheim’s last chapter. Then he ought to realise that the struggle of “liberal” against “orthodox” faith is out of date. The present conflict is far more momentous than that.

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A MODERN JOB: an Essay on the Problem of Evil. By Étienne Giran. Translated by Fred Rothwell. With an Introduction by Archdeacon Lilley. Chicago and London: Open Court Publishing Company, 1916. Pp. 92. Price, \$0.75, or 2s. 6d. net.

The Open Court Publishing Company is to be congratulated on issuing this small volume at such an opportune moment. The colossal struggle through which we are passing is turning the attention of large numbers of thoughtful people to some of the fundamental problems of religion. Amongst these problems probably the most important as well as the most difficult are the problem of God and the problem of evil. As Canon Lilley in a short introduction says: “M. Giran, with a fine insight, has followed the indications of the Biblical story, but has followed them with the chastened reserve of one who would be sincere with himself and with the anguish of troubled souls in our own doubtful day.”

The main idea in the book is that Religion must become a

problem before it can ever hope to make an appeal to thoughtful people. Eliphaz repeats the old worn out arguments of traditional theology. Eliphaz is doubtless a good man, but he is a good man who can give no helping hand to those people who desire to know the real meaning and truth of things whatever it is going to cost them. There is something craven in the very idea of accepting the omnipotence of God as a mere traditional belief which relegates the solution of nearly all the greatest difficulties to the next world.

The answer of Bildad is no less unsatisfactory. In order to save the character of God he states that God does not will evil. Bildad really accepts what Christ says of God. Bildad's mistake consists in leaving the problem of evil out of account and turning to a Heavenly Father as revealed in the Christian religion. But this does not help us to solve the problem, and Christianity is capable of another, better kind of interpretation.

The answer given by Zophar grapples more firmly with the problems of God and of evil. Zophar does see that all the facts of life and the world must be taken into account before a glimpse of the meaning and significance of the ultimate Reality of the universe can be obtained. He proceeds by the scientific method of induction, as well as by postulating a fundamental difference between matter and spirit. He sees that spirit can partially overcome matter, and it is in this fact of the gradual evolution of the soul that the existence of ultimate Reality can be predicated. The facts of existence show a "Conscious determinism or rather relative freedom." We cannot, it is inferred by Zophar, discover the Divine by a leap away from the facts and the syntheses which the facts warrant. Laws of Nature and of Life are revealed to us. "From them we may obtain good or evil, joy or sorrow, poverty or prosperity. All we have to do is to will, to will on the divine plane of expansive, rich, harmonious life." At present, we are informed, "the lower instincts are still predominant; the powers of darkness weigh heavily on our poor human wills and transform the world into a battlefield in which selfishness and base appetites, pride and covetousness 'furiously rage together.' " The proof of God is then to be discovered in the immanent aspirations of man for a richer, fuller, diviner life. When man realises more and more the deepest possibilities of his own nature, a background to those possibilities arises—a background that constitutes more than the highest ideal represents.

Elihu, Job's old servant, ignorant of the dialectic skill of his companions, sums up the whole sum and substance of things and the solution of the mystery in the immortal words of the Master: "Beloved, a new commandment I give unto you, that ye love one another."

Job, now with love in his heart, gazes at the setting sun and is amazed at the glorious spectacle. Love in the heart has cast a halo and a glory over the physical universe and filled it with the Divine.

The volume is worthy of careful reading, for it presents various tendencies found in our world to-day, and also shows that it is dangerous to build one's theology and religion in any one-sided fashion. Mr. Rothwell is to be congratulated on the translation: it is clear and inspiring. The portrait of the author does not seem to me to be a good likeness of him unless he has aged very much during the past three years.

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THE CONTINGENCY OF THE LAWS OF NATURE. By Émile Boutroux. Translated by Fred Rothwell. Chicago and London: The Open Court Publishing Company, 1916. Pp. x, 196. Price, \$1.50, or 5s. net.

This volume is to be cordially welcomed in its English dress. Translations have been in existence for some years in several other European countries, and it is not to the credit of English-speaking countries that such an important work had not appeared long ago. The Open Court Publishing Company deserve our warmest thanks for presenting the volume in such an attractive form, and Mr. Rothwell has, on the whole, accomplished his task with signal success. The whole translation is remarkably free from obscurities and the terminology, with one or two exceptions, is exact.

Boutroux's volume was presented as a thesis at the Sorbonne for his doctor's degree as far back as 1874. The ideas which it sets forth were not popular at the time, but through the expansion of the modern doctrine of evolution to cover human life and progress the problems presented in the book form some of the most pressing of our day. It is quite clear, after reading this volume, that Bergson has been deeply influenced by his old